



Stylus

An Appeal to the Human Heart



One day Alice came to a fork in the road and saw a Cheshire cat in a tree.

"Which road do I take?" she said.

"Where do you want to go?" was his response.

"I don't know," Alice responded.

"Then," he said, "it doesn't matter."

Lewis Carroll, *Alice's Adventures in Wonderland*

An Appeal to the Human Heart

A cosmic despair engendered by contempt for mankind.

Opium-smoking pedophilic mathematician **Lewis Carroll** (Charles Lutwidge Dodson) based his fictional protagonist "*Alice*" on **Alice Pleasance Liddell** daughter of Headmaster Henry Liddell, whom he is speculated to have had a sexual interest in (when she was about age seven)! The "*hive mind*" *hoi polloi* really don't give a damn! even so, eh! the scoundrel is idolized by unthinking masses (fools prone to haply say and do as told... without thinking... and vilify thaim contemplative folk which dare deign aver protest o'er sech nonsense...- and to what avail ?): cf., **Charles Dickens** (1812-1870), English writer and social critic:

"The uselessness of reason and the value of cheerfulness and kindness as an antidote to the cruelties of time - and the intense melodrama of and emotion of individual scenes, the rapid variation and range of moods and situations and exaggerated characters, &c..."

In January 1302, **Dante** was fined, exiled, and "sentenced to be burned alive" should he ever return to Florence. Forced to *abandon everything beloved most dearly* and *almost* a beggar, Dante became a wanderer.

"How salt doth taste another's bread, and how hard the path to descend and mount upon another's stair."

Paradisio, XVII.58-60.

Oi. And these same *gadam* geniuses which condemn those few or *even* the one for their brilliance - this dumb mob of brutes *seemingly* drunk as Noah upon the dross of plenty and glutted pon a cornucopia of ignorant distractions, condone laying their own wee babes into Moloch's loving embrace... of, *verily*, I say, of laying their lusty daughters upon a commisogynic alter of their own feeble compliance to servitude...

There is a right way to perform a given action, and the wrong ways are wrong because they fall short of the right way or go beyond it. Moreover, the right way is always the most efficient way, as the most efficient way is always to meet danger head-on by courageous action, for it cannot be overcome best by recklessness, and still less by cowardice.¹ Even so. if you should see your neighbor sin openly and grievously, do not reckon yourself better than he, for you do not know how long you will keep your integrity.² Death is never far away, and death ends all. The passing day alone is yours. Be wise; enjoy it. It can bring you many pleasures, but you must seize them now or they will be lost to you forever. & be content with what you have, not heaping up riches you will never use.

Peace of mind cannot be bought.³

¹ **Aristotle** (384-322 BCE), *Nicomachean Ethics* - one of the most important historical philosophical works.

² **St-Thomas Aquinas** (1225-1274), Italian Dominican friar and Catholic priest - an immensely influential philosopher and theologian in the tradition of scholasticism - a method of critical thought strongly emphasizing dialectic reasoning (of discourse) to extend knowledge by inference... known for rigorous conceptual analysis and a careful drawing of distinctions.

³ **Horace** (65-8 BCE), the leading Roman lyric poet in the time of Augustus, wrote with sympathy and understanding for human frailty. His career coincided with Rome's momentous change from Republic into Empire. He has been called "a master of the graceful sidestep" and "a well-mannered court-slave."

HUMAN SOCIETY depends upon sincerity and piety in private and political conduct. It is of benevolence, intelligence, and philosophy that rational people must guide their lives, by reason, to attain virtue - the only good.⁴ To know the good is to do the good; knowledge is virtue,⁵ just as its opposite, ignorance, is vice; and that if a person does wrong, he does wrong because his knowledge is faulty. And never for any other cause for to do wrong is to oppose one's own welfare (as to do right is to promote it); and all people seek by their very nature, that which benefits themselves.⁶ Virtue, in the spirit of moderation and tolerance, is obedience to the law;⁷ and happiness comes from virtue.⁸ Concerning all other things we have only opinion, which is changeable, fallible, and irrational, whereas knowledge is enduring, infallible, and rational.⁹

The sensual, or natural man¹⁰ is happy and good... in ignorance... revolting against the indifference to human misery shown by feudal aristocrats and hating dependency upon them, declaring, "No citizen should be rich enough to buy another, and none so poor as to be obliged to sell their selves"¹¹ - (giving up their freedom and submitting to the authority of the State¹²) in infinite introspections amid the solitudes of

⁴ **Confucius** (551-479 BCE), a Chinese politician and philosopher who emphasized the importance of personal and government morality, correctness of social relationships, justice and sincerity. Cf. **stoicism** - a school of Hellenistic philosophy founded in Athens by the Phoenician **Zeno** of Citium (c. 334-c. 262 BCE) in the early-3rd century, who taught *that* destructive emotions result from errors in judgment, and that a sage of moral and intellectual perfection would not suffer such emotions..

⁵ Cf. Eccles. 1:18 - *For* in much wisdom is much vexation; the more knowledge, the more grief. Also cf. **Socrates** (470/469-399 BCE), a classical Greek ethical philosopher and enigmatic Founder of Western philosophy. The *gadfly* was found guilty of both corrupting the minds of the youth of Athens and of impiously not believing in the godlings of the state... and subsequently sentenced to death by drinking a mixture containing poison hemlock.

"He is the wisest of men who knows that his wisdom means nothing."

⁶ Socrates.

⁷ Cf., **Montesquieu** (1689-1755), a French lawyer and political philosopher who lived during the Age of Enlightenment - a champion of liberty:

"All beings have *their* laws!"

⁸ Ibid. Note: The true stoic is neither moved by good or bad fortune!

⁹ **Plato** (c. 428-347 BCE), a philosopher and mathematician in Classical Greece, the student of Socrates, and founder of the Academy in Athens - the first institution of higher learning in the Western world: Cf., the ancient Greek belief in *the mortality of the soul* - soul's about to be reincarnated drank from the River Lethe (forgetfulness) which explained why people had no recollection of their previous lives.

¹⁰ Cf., the *spiritual man*: the soul and the spirit are two different primary immaterial aspects ascribed to humanity; the "spirit" allows us to have an intimate emotional relationship with God; the "soul" is the essential life-giving element of mortal flesh (and mind) which survives the death of the flesh.

¹¹ Jean-Jacques **Rousseau**, a Genevan philosopher and radical leftist/revolutionary Jacobin who influenced the French Revolution, argued in *The Social Contract* against the idea of monarchs being divinely empowered to legislate, asserting *that* only the people had the right sovereign and all-powerful right to rule themselves.

"The proletariat must sell *their* labor to live, getting poorer as the disparaging idealism of the capitalist spirit of democracy equates poverty with crime!"

Karl Marx (1818-1883), a revolutionary Communist Jew

¹² Thomas **Hobbes** (1588-1679), an English political philosopher, who, examining the world through his own judgment, argued the rights of the individual, the natural equality of all men, the artificial character of the political order, and the

the heart, the common people, whose condition ought to be the main concern of the governing classes, assuming religious tolerance and speculative freedom should hold sway,¹ giving wings to the liberated and enlightened human intelligence, championing the progress of illimitable freedom, attaining concord by stoic placidity in facing the tempestuous hardships of the world, indifferent to its rights and wrongs, urging the pleasures and virtues of simplicity, and contemplation of harmony with nature - cultivating the illusory of love, knowledge, sympathy and empathy... yet unable to improve the human condition, making existence bearable (to the one and the *en masse* alike).

The bane of man is the illusion that he has the certainty of his knowledge.²

For sublimity is impossible without grandeur of thought and intense luminosity of thought - in the consent of the people,³ whose love of their just and inalienable natural rights to life, liberty, the pursuit of happiness, and property, finds salvation in a nightmarish tangle of government red-tape and paradoxically manmade institutions⁴ - the instincts for eternal human rights and dignity being paramount to the greatness of the

view *that* all legitimate political power must be representative and based upon the consent of the people, liberal interpretations of the law leaving the people free to whatever the law did not explicitly forbid.

"The 'power' so granted may be despotic; but, the covenant having been made, the people have no right to rebel."

¹ Denis **Diderot** (1713-1784), a French philosopher and art critic, and prominent figure during the Enlightenment, best known as the co-founder and chief editor and contributor of the *Encyclopédie* along with Jean le Rond d'Alembert.

² Michel de **Montaigne** (1533-1592), an admired statesman and one of the most significant and influential philosophers of the French Renaissance.

"*Que sçay-je?*"
("What do I know?")

³ John **Locke** (1632-1704), an English philosopher and physician, one the first British empiricists, regarded as one of the most influential Enlightenment thinkers and known as the Father of Classical Liberalism. Locke's *theory of the mind* is often cited as the origin of modern conceptions of identity and the self.

"All people, being born free and equal, are under moral obligation to respect the rights of others."

"Men are born and remain free and equal in rights."

Article 1 - Declaration of the Rights of Man and the Citizen
French Revolution

Thomas **Jefferson** (1743-1826), American Founding Father and principle author of the *Declaration of Independence* (1776), and third president of the United States, was an ardent proponent of democracy and the rights of the individual - he owned hundreds of Black African slaves and had a long-term relationship with his deceased wife's mulatto half-sister Sally Hemings (c. 1773-1835) daughter of slave-trader John Wayles and his mulatto slave Betty Hemings.

"All men are created free and equal."

Thomas Jefferson, US Declaration of Independence

"All human beings are born free and equal in dignity and rights."

Article 1 - *The Declaration of Human Rights*
First session of the UN General Assembly, 1946

⁴ Cf., Franz **Kafka** (1883-1924), a mentally and physically repulsive German-speaking Ashkenazi Jew, regarded as one of the most influential authors of the 20th century - he burnt about 90% of his writings before dying of tuberculosis.

"Man cannot live without a permanent trust in something indestructible within himself, though both that indestructible something and his won trust in it remain permanently concealed to him."

Kafka, *Zürkau Aphorism number 50*

individual, making duty more important than life, love, or liberty, or even death.⁵

GOD's nature⁶ and not man's will⁷ is the source of good!⁸

Practical ethics based on faith⁹ and the necessity of acceptance¹⁰ with contentment the pre-determined will of GOD,¹¹ who chooses for us

⁵ **Sophocles** (c. 497 - c. 405 BCE), one of the three ancient Greek tragedians - tragedy invokes a catharsis, or purification and purging of emotions, especially pity and fear, in audiences - who influenced the development of drama by adding a third actor, thereby reducing the importance of the chorus in the presentation of the plot.

⁶

"The indescribable essence being, or spirit, which originated existence - making all, knowing all, the self-caused, eternal, immeasurable, indestructible, breath by name when breathing, speech by name when speaking, eye by name when seeing, mind by name when thinking, emotion by name when feeling."

Upanishads - earliest emergence of Hinduism/Buddhism

"Who verily knows and who can declare *it*, whence was *it* born, and whence came this creation?"

Vedas - *oldest Hindu scriptures*

⁷ John **Calvin** (1509-1564), an influential French theologian and pastor during the Protestant Reformation - a principle figure in the development of the doctrine of predestination and the absolute sovereignty of God in Salvation of the human soul from death and eternal damnation.

"Man is totally depraved and can be saved only by the Grace of God, and not by faith or good works alone. And God has predestined those to be saved, the Elect - choosing neither a faithless [] nor an immoral *person*: the upright believing life is no guarantee of salvation, and its absence a certain sign of damnation!"

⁸ St-Augustine - *op. cit.*

⁹ Cf., 1 Cor. 13:13 - "And now these three remain: faith, hope, and charity (love). But the greatest of these is love."

¹⁰ **Epictetus** (AD 55-135), a Greek-speaking stoic philosopher, who was born a slave [] until banished from Rome and going to northwestern Greece. He believed *that* all external events were determined by fate, and thus beyond our control, and *that* we should accept whatever happens calmly and dispassionately. However, individuals are responsible for their thoughts and actions, which can be examined and controlled through rigorous self-discipline. Cf., *The Serenity Prayer* - commonly misattributed to St-Francis of Assisi, but originally conceived c. 1942 by American Protestant theologian **Reinhold Niebuhr**, who was famous for his ability to relate the Christian faith to the realities of politics and diplomacy.

"God grant me the strength to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference"

¹¹ The central doctrine of **existentialism** that we are what we makes of ourselves - and not predestined by God, or by society, or by biology. We have a **free will** and the **responsibility** that goes with it. If we chooses or let outside forces determine us, we are contemptible - as the **acts of the will** determine things. Aristotle said in his *Poetics* that character is revealed wherever a choice has to be made. The dynamic of life is not an abstraction, but in fluidity of consecutive elements in *man*, including the irrationality of the unconscious and subconscious.

Every person owes allegiance to the prince of this world or to God.

St-Augustine

God directs *man* to *his* immortal destiny.

St-Aquinas - *op. cit.*

The wisest attitude to take towards nature is to abandon oneself to it purely and simply. What a soft and wholesome headrest ignorance and intellectual indifference make for a well-made head! Merely allow nature to take its course; she understands our concerns much better than we.

Montaigne

better than we choose for ourselves, exhorting the noble eightfold path¹ of Ma'at - righteousness consisting of justice, truthfulness, good deeds. And by free will having the duty of aiding the healing power of constructive work, advancing the ethical code of Ma'at² to inbreed and cherish in a great people the seeds of virtue³ and public civility, and to allay the perturbations of the mind, and set the affections in right.⁴ (In every word and thought breathing liberty, justice, prudence, truth, and in the most lofty spirit⁵ restoring intellectual freedom, political independence, and integrity, with complete candor, not to the way people live, but to the way they behave, particularly civil discords & internal enmities.⁶)

We are free to choose between right and wrong, thus making our salvation a matter of our own choice... Christian assurance being predestined to salvation⁷ in proportion to the austerity of life: the mere

¹ Gautama **Buddha** the enlightened one was a sage who lived and taught mostly in eastern India sometime between the 6th-and-4th century BCE. He taught the **Noble Eightfold Path** of righteousness - in belief, aspiration, speech, action, life, effort, thought, and meditation - and of a **Middle Way** between sensual indulgence and severe asceticism... similar to the **Way of Jesus Christ**, who probably learned of Buddhism from the cult of the Essenes, who seceded from the Zadokite priests: Note - Jesus was a priest forever of the Salem cult of Zadok and John the Baptizer was called the Teacher of Righteousness in the Essene community.

Human action is subject to the laws of Divine Retribution.
Herodotus (c. 484-425 BCE), Greek Father of History

² **Zarathustra** - the founder of Zoroastrianism, a semi-dualistic monotheistic religion of Greater Iran, who saw the human condition as a mental struggle between a highly nuanced and vaguely translatable truth and the lie. He saw creation and existence as the condition of the free will, and humanity as an active participant in life through the exercise of constructive thoughts, words and deeds. He emphasized the freedom of the individual to choose right or wrong and the individual's responsibility for one's own deeds.

³ Cf., the Synoptic Gospel **Parable of the Sower**, wherein Jesus relates the story of a sower who scattered seed so *that* some of it fell on the path and was eaten by birds, some on rocky ground or amongst thorns and could not root and was lost, and seed which fell on the good soil and yielded a bountiful crop at harvest. Also cf., the **Parable of the Tares**, about a man which sowed good seeds in his field, but an enemy came in the night and sowed tares, so that when the grass had sprung up so did the weeds... and he was forced to reap both at harvest and separate the chaff from the grain.

⁴ **John Milton** (1608-1674), an English poet, polemicist, man of letters, and a civil servant for the Commonwealth of England under Oliver Cromwell. His writing reflects a deep personal commitment and passion for freedom and self-determination, free speech and freedom of the press. He is one of the preeminent writers of the English language.

Note: Cromwell (1599-1658) is one of the most controversial figures in the history of the British Isles, considered as both a regicidal dictator - for executing King Charles I of England in 1649 and dissolving the monarchy to establish himself as Lord Protector of the Commonwealth of England, Ireland and Scotland - and as a hero (by Milton). On the 12th anniversary of the beheading of Charles I, Cromwell's body was exhumed, subjected to the ritual of a posthumous execution, hanged in chains, mutilated, beheaded and thrown into a pit, only to be later buried and reburied.

⁵ Cf., Niccolò **Machiavelli** (1469-1527), an Italian historian, politician, diplomat, philosopher, humanist, and writer heralded as one of the founders of modern political ethics - he was a fiery enthusiast for liberty and an enlightened lover of every political virtue who lived during a tumultuous era in which popes waged acquisitive wars against city-states, and continually changing political-military alliances in which the **condottieri** (mercenary warlords) changed sides without warning, and the rise-and-fall of many short-lived governments.

⁶ "Regarding *man's* impulse for issues of knowledge, and for *freedom*, and free will, as admirable... and accepting moral responsibility for our actions, our human frailty remedied by repentance and faith. The luxuriance of our disciplined and opulent emotions moderated by our simple, sensuous, and passionate, reason."

Milton

⁷ Cf. Racine's Jansenist free-thinking conviction in a predestination theory of salvation - being more philosophical and religious than psychological. Jean **Racine** (1639-1699), a French dramatist and one of the three great playwrights of the 17th century. His elegant poetry is widely considered to be untranslatable... although many eminent poets have attempted to do so.

instinct of security and self-preservation prompting us to believe *that* GOD does exist; in which case, we are likely to conduct our lives accordingly, applying this principle to our living and thinking in the spontaneity of our age, resulting in deep meditation, rigid logic, and keen psychological insight.⁸ Exploring indefatigably all the delicate phenomena of our emotions. Our sentiments arousing from discord between the senses and the soul, the flesh and the spirit, the sensuality of our love and mystic acceptance of our spirituality. Our inner struggle between the sensuous and the ascetic being reflected in subtleties and antitheses of expression with tender melancholy and in plaintive tones, clear, sweet, and with the elegance of sensitivity.⁹

In answer to the questionings and melancholy of intellectual skepticism, a sense of fleeting values, and a longing to solve the unconquered mysteries of life, and death, in its common yearnings and disillusionments, asserting our freedom from determination we are now ready to establish our way of life: our feelings informing us that pleasure is good and pain evil. We will therefore direct our lives so as to gain the maximum amount of pleasure possible to us. But in seeking pleasure we will not act so as to involve ourselves in pain either now or later. We will avoid all indulgence. Never glutting ourselves with superfluity to satisfy... to proceed, for absence of pain, and in the state of well-being we seek active pleasure, asserting the superiority of science over superstition, bemoaning the degeneration of simple people - their slowed up sense of reality, their love of nature, their sympathetic understandings.

Painlessness of body alone is not sufficient, however. We also desire tranquility of mind and soul.¹⁰ We will therefore shun what is likely to disturb us...¹¹ asserting Eternal Providence, and justifying the ways of GOD to *people*¹² - each person doing the work for which he is suited best (according to his needs).¹³

The purpose of the state, undeterred by morality and free to do anything necessary to strengthen itself,¹⁴ is to provide the citizens, bourgeoisie and proletariat alike,¹⁵ with the means for living the good life, and it alone has the means to do this... tyranny neither looks to the common good of the whole of the citizenry, considering the welfare of the tyrant¹⁶ only, and not the welfare of the democracy¹⁷ (of the poor - in their misery and poverty, seeing beneath their squalor a certain dignity

Racine's dramaturgy is marked by his psychological insight, the prevailing passions of his characters, and the nakedness of both the plot and the stage.

⁸ Blaise **Pascal** (1623-1662), a French mathematician, physicist, inventor, writer and Christian philosopher.

⁹ Francesco **Petrarch** (1304-1374), an Italian scholar and poet in Renaissance Italy, and Father of Humanism - the philosophical and ethical stance that emphasizes the value of human beings, individually and collectively, generally preferring critical thinking and evidence over the established doctrine of faith. He is also known for being the first to develop the concept of the Dark Ages.

¹⁰ Epicurus' philosophy is not atheistic, although it teaches that God does not interfere in the life of man and *that* the soul (being subject to damnation) is mortal.

¹¹ **Lucretius** (c. 99-55 BCE), a Roman poet and philosopher, known only for his work: *On the Nature of Things*.

¹² Milton, *Paradise Lost*.

¹³ Plato, *The Republic*. Approaching an understanding of justice equated with health and happiness in state and individual ... in analysis of the **four cardinal virtues** of wisdom, courage, temperance, and justice.

¹⁴ Machiavelli, *The Prince*. A good prince is moral rather to benefit his people than to obey the Laws of God. In other words, pragmatic success in securing goals, not moral law, is the only test of whether the means are proper.

¹⁵ **Anatole France** (1844-1924), who was awarded the Nobel Prize in recognition of his brilliant literary achievements, characterized as they were by nobility of style, profound human sympathy, grace and a true Gallic temperament: The State, with its majestic sense of justice and equality, forbids the rich man as well as the poor man to sleep in the streets - mocking the romantic fervor and love of the beauty of the world, ironically, paradoxical in wit, and tempered by tenderness and pity for humanity.

¹⁶ **Henrik Ibsen** (1828-1906), the father of realism and founder of modernism in theatre: Drawing aside the community leaders' veil of smug hypocrisy to reveal *their* basic rottenness, concluding that the real pillars of society are not self-righteous prominent men but **freedom and truth**. The idea of our society is essentially false, that *it* lives by a set of traditional lies and culturally habitual falsity. Thus, the transitory complexities of modern life are eternal and universal themes - and conflict between the individual and society, between reality and illusion, between true and false idealism.

¹⁷ Aristotle, *Politics*.

and worth and regard for humanity that one day might be their salvation.¹⁾

Folly, in ironic praise of stupidity and corruption, exalts the Christian-Humanist way of life and the freedom of mind that avoids what Folly values. Folly praises the life of instinct, and her very praise implies the superiority of a disciplined and reasoned existence. Folly concludes cynically that, as all life is folly, it is folly to be wise.²

People do not mind being wicked; but they object to being made look ridiculous.³ For Mercy has a human heart,⁴ Pity a human face, and Love, the human form divine.⁵

Remember now thy Creator in the days of thy youth, while the
evil days come not, nor the years draw nigh, when thou shalt say,
I have no pleasure in them.

Ecclesiastes 12:1

¹ Maxim Gorky (1868-1936), a pre-revolutionary Russian/Soviet writer and Marxist/Zionist political activist opposed to the Tsarist regime and aligned with the Communist Lenin and the god-damned Bolsheviks.

“Everybody lives for something better to come.”

Gorky, *The*

Lower Depths (1902)

² Desiderius **Erasmus** (1466-1536), a Dutch Renaissance Catholic scholar who wrote in a pure Latin style, who lived during increasing European religious Reformation; but while he was critical of the abuses within the Church and called for reforms, he continued to recognize the authority of the papacy. He emphasized a middle way, with deep respect for traditional faith, piety and grace, and rejected Luther's emphasis on faith alone. He also held to Catholic doctrines such as *free will*, which some Reformers rejected in favour of *predestination* - which disappointed and even angered scholars in both camps. Erasmus' argument is *that* it is folly not to see things the way they really are; scholars should not abandon ideals just because they cannot be fully realized but should apply their learning and reason as best they can to daily living. Cf., **Sebastian Brant** (1457-1521), a German humanist and satirist, who is best known for his *Das Narrenschiff* (*Ship of Fools*) - the first commissioned work of the great Renaissance artist-engraver Albrecht Dürer. Brant conceived of **Saint Grobian** - patron saint of vulgar and coarse people.

Note: Martin **Luther** (1483-1546) was a seminal figure in the Protestant Reformation, who taught *that* Salvation and subsequently eternity in heaven was not earned by good deeds but is received only as a free gift of God's Grace through belief in Jesus Christ as redeemer from sin and subsequently eternity in hell. His theology challenged the authority of the papacy by teaching *that* the Bible was the only source of divinely related knowledge from God. His translation of the Bible into the vernacular made it more accessible to German layman and laid the foundation of the English translation. Pope Leo X's excommunication decree is still effective.

³ **Molière** (1622-1673), a French playwright and actor who is considered to be one of the greatest masters of comedy in Western literature.

⁴ William Faulkner (1897-1962), an American writer who, while accepting the Nobel Prize at a banquet in 1949, said: “The human heart is in conflict with itself” - yielding violence and guilt and bigotry, causing men and women to erupt into emotional earthquakes that leave their mark on the entire community.

⁵ William **Blake** (1757-1827), an English poet, painter and printmaker - largely unrecognized during his lifetime - who is now widely considered a seminal figure the history of poetry and the visual arts of the Romantic Age - which was a reaction to the Industrial Revolution.

